# Some Mementos

## For the Officers and Souldiers of the ARMY,

### *From some sober Christians.*

REmember that you are professed Christians, that ought to do all things in judgement and conscience, by the rules of Christianity.

II. That you have declared that you are not Mercenary Souldiers, that cut throats and kill men for hire, but that you have engaged and do engage for the defence of your Countries Right and Freedom.

III. That God hath eminently owned you in the Cause for which you have fought.

IV. That you are the Trustees of your Country, trusted with their Arms and Strength, to defend the common Cause of Right and Freedom, wherein you are joyntly concerned: and that you are highly bound to be faithful to them in it.

V. That you bring the guilt of all the blood shed in the Quarrel upon your own heads, and render your selves as bad as murderers of so many thousand men, if you do not faithfully prosecute and maintain the Cause in which the blood was spilt: nothing else can justifie you. God avenged the blood of *Jezreel* upon the house of *Jehu*, though he commanded him to do it, because his heart was not upright in the ends of shedding that blood: His base self-end to get a Kingdom brought vengeance upon him. O forget it not!

VI. That you have several times put Force upon the Parliament, which was the highest Civil Power, under pretence of defending the same Cause; and that nothing can justifie you before God and man therein, but the Necessity of it, in order to the sincere prosecution of that great Cause: otherwise, you are the greatest Traytors and Rebels against Gods Ordinance of Government, that ever breathed in English air.

VII. Remember what your Cause hath been and is, for which you have spilt so much blood, and spent so much treasure, and suffered so much hardship, and lost so many of your dear friends lives, and spent so many days in prayer, and begged so many prayers of others, and for which you are now so great a charge to your Country: was it not generally to defend us against the Tyrannical power claimed by the King, and to preserve our right & freedom, under Laws & just Government? And were not these following, the particular powers of tyranny claimed by the King, upon which the War was grounded?

1. That he might command the *Militia*, Arms, & Strength of the Nation at his pleasure, without Parliaments: by which means, he would have had Parliaments, and People too, under his mercy or will, when he pleased.

2. That he had a Negative voice to all that Parliaments could resolve on: so that they could do nothing for the peoples safety or good, but at his pleasure.

3. That he was above Humane Justice: so that however he tyrannized, or oppressed the People, in their consciences, persons, or estates, he was under no penalty or account, neither to Parliaments, nor any earthly power.

Was not the King's claim of these powers, with the remembrance how he had formerly begun to use them, and under their shelter taxed the people at his will, oppressed their consciences, and used arbitrary power, and fear that he would set up a Dominion onely by his will and power; we say, Was not this the cause of engaging against the King? and were not the opposite freedoms unto these powers of Tyranny, the subject-matter which you defended? That is,

That the Peoples safety and welfare might be trusted onely in the hands of their chosen successive Parliaments, and so to be governed onely by Law; that the Laws might be able to preserve their Religion, and their property in their persons and estates; every one being kept from oppressing or wronging another, by the terror of the justice of the Law; and no man having power to rule by will or power, to bring the Peoples legal freedom, in their consciences, persons, or estates, to be at his mercy or will. Was not, and is not this your just Cause?

VIII. Remember, that you have promised, engaged, protested, covenanted with God and man, and sworn to maintain this Cause;

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and that you have renewed those bonds, as an Army, with many appeals to God for your sincerity therein, as will appear in the book of your Declar. p. 26 39 40 41 42 43 44 & the Grand Remonstr. from *St. Albans*, p. 14, 15 16, 17 18, 19, 20. & p. 66, 67. & the *Agreement of the People* presented to the Parliament, and upon record there; and the Declaration of the Army upon that Agreement.

IX. Consider what is become of this Cause, and what is the miserable case of your poor Country by your means.

Your General, by your assistance, claims all those Powers, and maintains all those Principles of Tyranny against which you fought, and in a higher maner then the King claimed them; onely he claims under a new name of *Protector*, as will appear by the Paper called *The Government*.

1. He claims, in despight of Parliaments the absolute command of such a *Militia* as the King never durst claim, that is, a standing Army of 30000 men; which no Parliament shall have power to lessen: onely he pretends in his Government, that he will have a Parliament for five months in three yeers, and that he will then command the *Militia* by their consent: and he swore to that Article in his Government too: yet before this Parliament had sate nine days, he commanded part of the *Militia* to lock up the Parliament-doors against the Parliament; and hath sent away all such members as will not betray the Cause of their Country into his hands. And if he do this now, what may he do, or any that shall succeed him, hereafter, when he or they have made all the 30000 men mercenary, like the Turks Janizaries, and 'tis declared, they must be such as will dispute no command? And if he be master of Parliaments, as 'tis found by sad experience, is he not master of all our estates and lives, yea & consciences tho, as far as man's power can reach them? to that we must depend upon the mercy or will of him and his successors for all we have, although it hath cost so much blood to redeem us from that Slavery.

2. He claims a Negative voice absolutely to Parliaments resolutions, in all the Fundaments of the Peoples safety, freedom, and welfare: which he colours over, in saying 'tis but in four things that he hath a Negative voice; but 'tis the disposing of all the Strength of the Nation, & the treasure of the Nation, to maintain the Strength and Religion, &c. which includes all things else, and in the smallest matters also. By his *Government*, Parliaments shall not make

any Law to do the least good, but at his pleasure, unless they dare declare against him to the people. And is it likely that a few naked men will dare to do it against him that shall have 30000 armed men at his back, and mony to pay them too, in despight of Parliaments?

3. He hath by his *Government* exempted himself as much from humane justice, as the King pretended to be; and much more too: for he hath made himself, in all matters of highest concernment, above Parliaments; and in all other things co-ordinate, at least, saying that the Supreme power shall rest in him and them. *Who then may say to him, What dost thou?* ndA if any should dare it, he hath 30000 men to protect him?

4. This Protector transcends all the pretences either of the last King, or any since the Conquest: He hath claimed and exercised the Law-making power, (with a few persons of his own picking up, that never stuck to the Army in their straights; some of which have been Cavaliers too:) And he hath assumed a power of levying Moneys for a Fleet at Sea, and 30000 men that must be maintained at Land, and 200000 *l.* a yeer besides, which must be entailed upon the people for ever, by his *Government*.

O all you that fear the Lord, consider whether the Right and Freedoms of the people of God be secured under this Power. What fence or guard is there against any kinde of Tyranny, if his heart be corrupted with Ambition, Pride, Covetousness, Lust, or Malice? And where he taxes us a shilling, if he raises it to ten shillings, who can hinder him? If he imprisons whom he lists, and makes whose estate he please forfeit to him by his will onely; and if he banish one innocent man arbitrarily, as factious; and hangs up another alike innocent, as a Traytor; and burns a third as a Heretick; What can hinder him? what preventing or restraining power is there provided? When a Parliament comes once in three yeers, (if he will suffer them to meet) they may (if they dare) vote, That he ought not to have taxed us so much, and that he ought not to have destroyed the people arbitrarily: but they can neither repair the mischief, nor restrain him from proceeding to do more. And 'tis not likely that they will run the hazard of their own ruine, to say he did ill; seeing they can do no more then say so. And if it be said, He is bound by his word and oath not to tyrannize in such a maner; every one knows, That is no security, if he be corrupted: and we might have had as much

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and more from the King, without blood. And 'tis well known, that this Protector was bound as ſtrongly by Oathes and Engagements from uſurping the power he claims, as he can be from the higheſt abuſes of it. But if this man ſhould be mercifull to his ſlaves, who knows what his Succeſſor may be? he may at his pleaſure make his little finger heavier then the Kings loyns, and double and treble all kindes of Oppreſſions: And we muſt expect that he will begin with our Purſes, to rake out riches enough to make his family and kindred in the eſtate and pomp of Princes, as this preſent Protector doth: and we muſt ſuffer in all things elſe, according to the kinde of his luſt or humour.

But that which renders us ſtill more miſerable, is, the deſperate means by which he hath gained theſe powers of Tyranny which he challengeth; that is, He hath forcibly ſubdued and broken all the viſible Powers of juſt Government: He broke in pieces the Parliament that intruſted him with his Command, & gave him his Commiſſion, under a falſe pretence that they would have ſate for ever; whereas they were at that inſtant paſſing an Act for diſſolving themſelves and ſetling ſucceſſive Parliaments, and he broke them in haſte, to prevent the paſſing that Act, which had otherwiſe paſſed within an hour. And when he had ſuffered the People to chuſe their Truſtees for the preſent Parliament, whereby there was ſome hopes of returning to Order and juſt Government again, He hath broken them, and ſent away and kept out all ſuch as he cannot by terrour or otherwiſe make ſubject unto himſelf, to ſerve his ends.

This then is our ſad Caſe: There is no viſible face of juſt Government in being, according to the Laws of God or man; the power that this Protector hath aſſumed to himſelf, having foundation in neither: for he hath no Commiſſion or immediate deſignation from God to this Power; nor can he derive it from any Contract made with the people, for that can onely be done by a truly free Parliament. Neither can he claim it by Conqueſt: for he never conquered the Parliaments party, that have always joyned with the Army; and they are all ſharers with him at leaſt in the conquering the King's party. In truth, he was onely truſted by the Parliament with a Command; for which they paid him well, and were good Maſters to him and his; though he hath now made himſelf their Maſter. Therefore there is no pretence left for the Power he claims, but this onely, That *his Strength is his Law.*

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O consider then the horrid wickedness of that claim or pretence! 'Tis the Seminary of all evils and mischiefs to a people; as murders, rapines, spoils, oppressions, and massacres: it proclaims to the world, That he that is strongest, may kill rob, and destroy the weaker.

'Tis a subversion of all our Laws, Rights, and Freedoms. If Strength may be made a Law, or may give Laws, Then, until the Mastery be tryed, every man hath a like right to every thing: This is a Levelling all degrees of men, both in Honours and Estates: the strongest Begger may be master of the greatest Noble.

'Tis the mother and nurse of all Vice and Wickedness: it begets and cherishes ambition, pride, usurpation, and oppression; and fosters envie, covetousness, and lust: when Strength is visibly and professedly made a Law, as now, every of these monsters hath hope to give Law, and will be ready to attempt it; and besides, every of these vices must be encouraged, as the Tyrant hath occasion to use them.

'Tis destructive to justice, industry, valour, and all vertue and goodness. The Tyrant for the time being must always suppress good men, and cashier them out of their Armies; being jealous of those that make conscience of doing any thing against the Law of God, the right and freedom of their Country, and common Justice. And he must foster and prefer those that are fit to maintain his unjust power, and execute any commands without scruple. And thus the spirits of the people will be embased, and the buds of vertue blasted.

And 'tis the foundation of constant wars, troubles, and miseries. If any one rules by the right of a Conqueror, the people will always have the right of the Conquered; that is, to recover their Liberty if they can: and from thence proceeds endless combustions, if not at last confusion.

Now if it be pretended, that the Protector hath been forced to all that he hath done, by Necessity; we say, No Necessity hath appeared, but what was of his own making. All the reason that he hath alleadged for his necessity of dissolving the first Parliament is, That they had a designe to sit for ever: whereas in truth, after he had tempted many chief Members overnight to comply with his private designs, and they had refused, he broke them next day in a fury, because they would not forbear to pass that very Act for dissolving themselves, which he himself, with some others, had formerly prepared, but was then afraid of being contrary to his private ends. If he had not

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broken them that very day and hour, which he did, the peoples Freedom under ſucceſſive Parliaments, had been ſetled by that Parliament.

But if there had been a neceſſity of diſſolving that Parliament; it is not therefore either neceſſary or lawful, that he ſhould aſſume a greater power of Tyranny over the people, then any conqueror hitherto durſt own. It could not by the Laws of God or man, be neceſſary to diſſolve that Parliament for any other ends, then to preſerve the Right and Freedom of the people under a juſt Government; whereas all the Rights, Freedoms & Properties of the people are deſtroyed, when any one by ſtrength only claims a dominion over them, & ſaith to the people as the Protector doth, *I will have all your ſtrength in my hands, and I will make you pay ſo many forces as I pleaſe conſtantly, and neither you nor your Parliaments ſhall provide for your ſafety, but as I pleaſe; and I will hang any of you as traitors that ſhall dare to ſay, I have no right to this power.*

Could there be a neceſſity to diſſolve the Parliament for theſe ends, that are contrary to all juſt Goyernment? And when the preſent Parliament was met, that had an authority juſtly derived, could it be neceſſary for him to aſſume an authority over them, and turn away all ſuch as will not engage to ſettle that power upon him, which he had deſigned for himſelf? Can it be neceſſary for him thus to betray a high truſt, and a precious cauſe won by blood, and to uſurp a power over the people, that truſted him to fight againſt the ſame kinde of power? Can it be neceſſary to abandon all the Principles of juſt Government? hath God commanded us to be juſt in every thing? And ſhall any that believes there is a God, dare to ſay, That there is neceſſity we ſhould not be juſt in the great concernment of ſettling the Government of three Nations?

X. Conſider how the people of God are ſcorned and reproached, and the Name of God blaſphemed daily for your ſakes. It's now the common word, when any one ſpeaks of a falſe diſſembler and treacherous faith-breaker: *There's a Saint*, ſay they.

XI. Conſider your own uncertain condition under this power: you hold all your Places, and Offices, and it may be your lives too, by no other right, then the will and pleaſure of the Protector. When your were under a General that had his commiſſion from the Supream Civil Authority, and was accomptable to them, you were under ſuch Martial Laws, as were eſtabliſhed by them; and if you tranſgreſſed none of thoſe Laws, you were ſecure in your lives and places; & you were to be tried duely by the Court-Martial; and there was a rod of juſtice over him, to prevent the abuſe of his power over you; but now, if he caſhier you, or hang you at his will, without and againſt Law-Martial, no power on earth muſt queſtion it. Do you think then, that any of you ſhall hold an Office or be a Souldier under him, but ſuch as will ſell themſelves, their underſtandings and conſciences to him, to ſerve his deſignes? Can you imagine, that he will truſt any of you in Arms that will not blindely devote your ſelves to ſerve his luſts, pride, covetouſneſs and ambition, as he ſhall command you? We beſeech you remember, that if you do now wound your conſciences, by breaking your faith and engagements, and betray your Countries truſt, onely in hopes to hold your places and your pay, Your are not ſure to have your pay long; many of you he muſt caſhier, becauſe you are conſcientious, and apt to diſpute the lawfulneſs of commands; and others of you have got ſome eſtates, and ſo

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have not an absolute dependance upon him, which 'tis necessary his souldiers should, who must rule by his strength. And when the Army is modelled into such a form, that this Protector shall have obliged them all to himself to be his vassals, it may be he may die, and then the next Protector must new mould you again, and out with as many of you as he cannot confide in, and advance his poor friends and creatures, until he hath made you his vassals, and fit for his designes. And thus if you forsake the just cause of your Countries Freedom, for fear of losing your pay or places: if you do continue your pay or places a month or a yeer, you may be cashiered the next, & then you must be under that power of Tyranny, which you have helped to set up over your Country, and then your condition will be worse then theirs, for you will be hated, and scorned, and cursed by every body. The Cavalier will hate you, for fighting against the King; and the rest will despise and curse you, for helping to settle the Tyranny over them, and breaking your faith and trust. And if you hold your pay, you must sell your consciences as often as the Protector changes, or his designes change.

Now if you dare by the abandoning your just cause, take the guilt of shedding the blood of a hundred thousand men unlawfully, upon your own heads; If you dare slight all the eminent appearances of God for you in your battels for that cause; If you dare abandon all conscience of your Oaths, Promises, and Engagements, and solemn Appeals made to God; If you dare bring a reproach upon all that shall hereafter profess a zeal for Christ, by giving occasion to the world to blast them as dissemblers, and false hypocrites, faith-breakers, that under colour of Religion, seek onely their base, proud, ambitious ends. If you dare slight all the blood of your dear friends lost in the cause; If you dare bid defiance to Gods Ordinances of just Government, by helping an ambitious person to assume by strength and force what power he list over the people without colour of right; And if you dare abandon all conscience of your actions, and the fear of the dreaful God, by giving your selves to be absolute hirelings to kill and destroy for wages, without regard whether the persons you destroy be just or wicked; or the design you serve, be of God or the devil.

If you dare and can do all these, then go on, and help to settle the powers of Tyranny, which the Protector saies he will have: But know, That all the oppressions, wrongs and sufferings, which the people of God shall hereafter suffer, either in their consciences, persons or estates, whether they happen in the time of this Protector, or of his Successors; we say, the guilt of all will be upon your heads; yea, the guilt of all the wars, bloodshed, troubles and miseries that shall come upon this Nation as the event of this Usurped power: for 'tis you that support and hold up his Usurpation, and 'tis by your strength that he hath assumed all his Unjust power.

But if your consciences be not seared, Oh then leave not your Country without a Government, setled upon a just Foundation. Procure for them free successive Parliaments, who will have a just Authority to settle the Government, and all our and your Rights and Freedoms: and under an Authority justly derived, we have reason to trust the Lord to provide for our safety and security, and to settle righteousness and peace amongst us.

FINIS.